

GENIUS OF UNIVERSAL EMANCIPATION.

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"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Dec. Independence U. S.*

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WHOLE No. 41.

TO THE PUBLIC.

After a short suspension in the publication of this work, for the purpose of removing the establishment, as heretofore proposed, I have the pleasure of resuming my editorial labours. The important change that has been effected, with respect to locality, and the means of procuring information, will, I am confident, enable me to render the paper more valuable, and also to execute the mechanical part in a much more neat & handsome style, than formerly. The extensive circulation it has obtained, and the great increase in the number of its patrons, within the last twelve months, is an evidence that my feeble exertions in the cause of humanity, have been viewed in a favourable light by many of my fellow citizens; and nothing shall be wanting that may be within the reach of my humble abilities, to merit their future confidence and support.

Some, no doubt, who have never had an opportunity of perusing the work, may be desirous to know what is the principle upon which it is conducted, in order to satisfy themselves as to the propriety of patronizing it. A few passing remarks, therefore, explanatory of the object in view, may not be unacceptable upon the present occasion. In performing this duty, however, I shall be as concise as the nature of the case will permit, hoping that those who feel an interest in carrying on the work of political regeneration, will, as opportunities may offer, examine the publication, and judge for themselves.

It is admitted, by the honest and the virtuous, in all parts of our country, that the system of negro slavery, as it exists amongst us, is radically wrong—that it is totally irreconcilable with the genuine spirit of democratic or federal republicanism—and, in fact, that it can be viewed in no other light than that of a *grievous curse*, which has been entailed upon us by the folly, or the cupidity, of our feudal-minded ancestors. Many persons, having perceived its rank injustice, its dangerous tendency, and its threatening aspect, in certain sections of the Union, have occasionally sounded the tocsin of alarm.—A few of those who find it troublesome to think,

or to enquire into the political state and condition of their country, and who repose in the arms of fancied security, leaving to others the guardianship of their rights, and even their political existence, have, at times, been partially aroused from their lethargy. For a while, they are seen to gaze, with tremulous anxiety, upon the horrors of the surrounding scenery—*"Mirantur taciti, et dubio pro fulmine pendunt."*—but perceiving no way to escape the direful calamity that is hastening apace, they revert to their former state of unconscious apathy, and gradually lose sight of their deplorable condition, as the voice of warning dies away in the murmurs of the popular breeze.—Meanwhile, the storm is brewing; its dark and lowering clouds are congregating; and we occasionally hear the distant howlings of the tempest! Experience teaches us that our situation is critical, in the extreme. Common sense dictates an enquiry into the means of averting the impending stroke.—Yea, all nature cries aloud, that *something must be done* to appease the kindling wrath of outraged humanity and violated justice, ere the fate of ancient Egypt, or of modern St. Domingo, shall be ours.

With this view of the state of affairs, relative to the system of slavery in the United States, I have assumed the editorial office. My object is to draw the public attention to this all-important subject, that ways and means may be devised to rid our country of the wide-spread and desolating evil. It will be a part of my duty to investigate the conduct of public men, and the expediency of public measures. I shall fearlessly expose the vile management of those who, by open or secret means, endeavour to uphold and perpetrate the horrors of the system, whenever I may have it in my power, in case it may appear to be consistent with sound policy to do so. Regardless of the consequences, I shall, as the means may be afforded, lay open the whole system of corruption, and hold the mirror fairly up to the view of the American people, that they may see what manner of *Christians* or *Republicans* are those who cherish the infamous practice of enslaving our fellow mortals. At the same time, every thing that may have a tendency

cy to throw a ray of light on the subject of a plan for the moral emancipation of slaves, that we feel bound to the reader.

In short, the end and aim of this publication is the perfect, theoretical abolition of slavery in the United States of America. Nothing less is contemplated than its complete and final extinguishment by such means as the people, in their wisdom, shall select. Though we are surrounded with difficulties, which are apparently insurmountable, and though we are treating upon an new and untried subject of considerable magnitude, the execution of which is seemingly not far distant, as we are assured that there have been distinctly heard, strong cries from the beginning to the end, that will enable us to overcome those difficulties, and to quench those smoldering fires.—That power which has laid the foundation of the house of bondage, will open a way for us through the many wildernesses of political embarrassment, provided we exhibit a willingness to follow in the path that truth visibly points out. I am decidedly of the opinion, that if we set about the work speedily, and in good earnest, we may yet remove this ~~same~~ curse of the nation, without a sacrifice of the peace or the happiness of any.—It may be effected without interfering with the legal privileges of a single individual.—It may be done in a manner consistent with the principles of universal right, the practice of moral virtue, and the moral and purity of nature's holy law.

To those who have heretofore generously extended their offerings in aid of my weak endeavours to promote the cause of justice and humanity, I return my sincere thanks.—And while I pledge myself still to continue with assiduous zeal in pursuit of the same great object, but has hitherto engaged my attention, I better myself in the hope that I shall witness a further manifestation of their liberal & friendly regard, in the continuance of their favour. Much has been done of late in various parts of our country, towards producing a reformation in public sentiment, as respects the abolition of slavery and its evils.—Whether my labours have been of any good in promoting the righteous undertaking, it is not for me to say, but I may be permitted to observe that each revolving year brings with it additional evidence of the propriety of pressing with increased diligence in the grand and benevolent work of Universal Emancipation. It may be safely asserted, that the Virginian, labourer, in this glorious cause, shall not go unrewarded, but his wisdom and pi-

ous exertions will, in the end, be crowned with success.

EDITOR.

EMIGRATION TO HAYTI.—No. 1.

While the subject of a removal of the free coloured population from the United States to the Republic of Hayti engages the attention of our citizens, it may not be amiss to enter into an examination of the propriety and feasibility of the undertaking as well as the means which will be thus placed within the reach of those unfortunate people to better their condition. And, further, it may be well briefly to review the opinions and conduct of certain persons who have arrayed themselves in opposition to the measure; as we shall thereby have an opportunity of testing their philanthropy and patriotism, and also the merits of the attempt in question. With this view, I intend to submit a few observations to the readers of this work, in a short series of numbers under the above title, in which I shall probably have occasion to advert to the policy pursued by the national government, as well as that of sundry distinguished individuals, who have acted a conspicuous part in the grand drama, or *solemn farce*, of abolishing the slave trade. It is not my intention to impeach the motives of any; neither shall I hesitate, when I may consider it expedient, to arraign before the bar of reason the man whose public conduct savours of inconsistency or double-dealing, let his name, station and influence be what it may. The subject before us is intrinsically important. It is identified with the best interests of our common country. Justice demands that it shall be thoroughly investigated, and absolute necessity requires it; for even the political salvation of thousands and perhaps millions of human beings depends on it.

I am decidedly of the opinion, that the country in which a man is born, is his rightful home, if he makes it his choice, while he demeans himself peaceably, and does not interfere with the concerns, or infringe the rights of his fellow-creatures. No matter what advantageous circumstances may have placed his ancestors there;

no matter what may be his appearance, occupation or pursuit; so long as he conducts himself with honest propriety, he cannot be compelled to quit his native land, by human authority, without a violation of the principle of justice, as well as the clearest provisions of the law of nature. Yet, notwithstanding this sentiment may be advanced as an incontrovertible axiom, still the condition of a people may sometimes be materially improved, and the state of society rendered much more wholesome and pleasant, by a separation of certain individuals, and even classes, from the main body of a community, when it can be done by the consent of those removed. And this general remark, it will be admitted on all hands, is peculiarly applicable to the present state and condition of this country.—Prejudice too often presents itself to us as an insurmountable barrier to the attainment of happiness; and pride frequently stimulates men with a desire to reduce all, who claim an equality with them, below their own level. In case either the one or the other is long indulged, it is with extreme difficulty that they can be overcome. Had the question been put to a Diogenes:—"Is there any essential difference, in point of native virtue, between the inhabitants of the torrid zone and those of the tropical regions?"—I think the philosopher would have been at a loss for an immediate answer. He would have hesitated whether to attach a greater degree of presumption, or of ignorance, to the interrogator. Yet, it would seem that the prejudice of many in this country would furnish a ready reply. They must consider the coloured tribes of men bordering on the equator, as well as their descendants here, less virtuous, in general, than themselves, or it will be difficult to determine upon what grounds they justify their enslavement.*

*There are hundreds, nay thousands, in this blessed country of light and liberty, who verily believe that the devil, and all that pertains to the infernal regions, is *black!* On the other hand, the ignorant inhabitants of Africa suppose the same being to be *white!!* It is quite problematical, however, which of those people are the most "ignorant;" though the Africans may ar-

The circumstance of a white man having been reduced to bondage in the Turkish dominions, or elsewhere, is not sufficient to invalidate his claim to freedom, when he arrives to our shores; much less to work corruption of blood, or disfranchise his offspring. It would seem, that *colour* is considered to have a kind of talismanic influence; and is thought to be the line of demarkation between those possessed of superior endowments and the *common herd* of human beings. The *colour* of the skin being viewed as an emblematic representation of the strength of the intellectual faculties,* is the well known signal by which its possessor exhibits his title to respectful, or contemptuous treatment, when he is not personally known. The *colour* of a man is, indeed, supposed by some, to be a distinguishing characteristic of the *species* to which he belongs;† though in other parts of the animal creation it is not estimated as such, and we have no further evidence that, among human beings, more than one species ever existed. Such are the prejudices we imbibed in our infancy and have cherished in maturer age, and so completely are

gué that they have some proofs of the correctness of their opinion.

*The great Jefferson appears to have fallen into this mistaken notion. He supposes that the blacks are, by nature, inferior to the whites in mental capacity. It is hoped, however, that he has, ere this day, seen his error, for we have had sufficient evidence, within the last fifteen or twenty years, to demonstrate that the opinion cannot be supported either upon the principles of reason, revelation, or experience. The sentiment having been promulgated by *such a man*, has, notwithstanding, had a mighty effect in sealing the bandage that avarice and superstition placed over the eyes of many, while the light of republican science was enveloped in the fogs of royal and feudal folly. Few men, in this or any other nation, have done more towards dispelling the mental gloom of that eventful period than the sage of Monticello; but in the case before us, we have further proof that "to err, is human." And it may be added, that the density of surrounding vapour may sometimes blur the vision of the most discerning and acute observer.

†It is true that this absurd doctrine is, at present, pretty generally exploded; the principles of philosophy having never recognized it. Yet, there are some who endeavour to uphold it, and make use of it, occasionally, as they find it will suit their purposes.

they interwoven with our system of thinking and acting, that they prove a stumbling-block, even to philanthropists as well as others, in the pursuit of humanity and benevolence. Thus being the case, it is evident that the degraded condition of our free coloured people might be greatly meliorated by their removal to Hayti, where all would be placed strictly upon an equality; where they would no longer be tantalized with the idea of mental inferiority; and where, of course, they would feel themselves released from the fancied chains of moral abasement.— There, the road being open to honour and preferment, they would feel an inducement to cultivate their minds and exercise their talents in the various departments of science and literature. And there, too, they would enjoy the proud satisfaction of possessing a share in the sovereignty of a free, independent and enlightened nation. This they cannot expect here, for many generations to come; for the same causes that produced the prejudices, now existing, on the part of the white inhabitants, will have a tendency to prolong them, and to give them force and effect.

Not only would the free people of colour be benefitted by such a change of situation as is here contemplated, but in case they generally evince a willingness to join in the undertaking, it will, in all probability, open a door for the release and final enfranchisement of a great portion of their brethren who are doomed to a state of hereditary bondage, and are now groaning under the cruel yoke of oppression in these states. Indeed, were I not fully persuaded that the measure will be calculated to have this effect, and, that provided the people of this country use proper exertions they will, in the end, be gratified to witness such a result, I should have considered the matter comparatively unimportant, and hardly worthy of our serious attention. But that this is the light in which the subject may be viewed, and the grounds upon which the proposed measure should be advocated, I shall endeavour to show in the sequel. From the time that I first took up the pen to

advocate the claim of the American negroes to freedom, I have seen and urged the propriety of using all fair means to send as many of them as possible to Hispaniola, &c. I have, before, prospectively compared the islands of the West-Indies and the southern portion of this continent to the Israelitish Canaan, where the slave was transformed into a man, and the fetters, forged by petty despots, were dissolved in the blaze of general emancipation.

That the people of colour will generally consent to leave this country, where they are uniformly denied many of the essential privileges of freemen, on condition of their being gratuitously taken to one in which they may expect to realize the full fruition of rational liberty, is nearly reduced to a certainty. The very liberal offers made by the Executive of the government of Hayti, relative to their accommodation &c. must and will be duly appreciated by them, as soon as they shall be enabled fairly to comprehend their purport.* Whatever of

* The terms offered by President Boyer, as stated in his letter to Loring D. Dewey, of New-York, are published at length, in a supplementary number to the third volume of this work.—Yet I will give the substance of them here, as many of my present patrons have not had an opportunity of perusing that Number.

"The government of Hayti will aid in defraying part of the expenses of the voyage of emigrants, provided the other part shall be defrayed by" *cc et s, &c* "The government will give fertile lands, (in fee simple) to those who wish to cultivate them, and advance to them nourishment, tools, and other things of indispensable necessity, until they shall be sufficiently established to do without this assistance."

"All those who will come with the intention to submit themselves to the laws of the country [no matter what the number] will be well received." The quantity of land given, will be "as much as each family can cultivate."

Mechanics, Merchants, &c. will have perfect liberty to conduct their business in the same manner as the native inhabitants, though exempted from taxation the first year.

"The emigrants will be distributed in the most advantageous manner possible; and those who may desire it, shall be placed in the neighbourhood of each other." "They shall not be meddled with in their domestic habits, nor in their religious beliefs, provided they do not trouble those who profess another faith than their own."

It may be proper further to state, "that in all places where there is a sufficiently numerous population, the government supports schools to instruct the youth in the principles of morality and virtue." And the President very explicitly observes: "Those who come, being children of Africa, shall be Haytiens as soon as they put their feet upon the soil of Hayti. They will enjoy happiness, security, tranquillity, such as we ourselves possess," &c.

At the close of his letter, he makes the following very pertinent remarks.

"It can't not be imagined that the want of an increased population in Hayti, is the motive which determines me to take this measure, with the details into which I have entered. I am of a higher order of direction. Animated with

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doubt and misapprehension yet prevails, will, as they proceed in the investigation of the subject, be removed; and as facilities for emigration may be afforded, opportunities will be eagerly embraced*.—We cannot expect that in the beginning of a work of such magnitude, the same ardor will be manifest among the uninformed part of the population, white or coloured, that may be looked for when all shall become acquainted with its practicability and importance.—Yet we find that the measure is exceedingly popular among all classes, (with a few exceptions) in those sections of the country where the nature of it is best understood. Many extensive proprietors of slaves have not only expressed a willingness, but a desire, to liberate them, on condition of their being sent out of the country. There is now a place prepared, and all things are in readiness—nothing but a trifle of expense to hinder them from carrying their wishes into effect—and this obstruction will vanish as the public mind becomes more closely attached to the measure in contemplation.

Thus, taking every thing connected with the subject into consideration, the propriety of seconding the propositions of the Haytien Cabinet is plainly apparent. In my next, I shall make some *calculations*, to show the practicability and

the desire to serve the cause of humanity, I have thought that a finer occasion could not have presented itself to offer an agreeable hospitality, a sure asylum, to the unfortunate men, who have the alternative of going to seek upon the barbarous shores of Africa, misery or certain death. I shall not develop the advantages which will result to the people of your country from transporting to Hayti the African population of which they wish to be delivered.—Every one can perceive perfectly that it will be an infallible means of augmenting the commerce of the United States, by multiplying relations between two people, the similarity of whose principles of legislation and government ought necessarily to render them friends, although a blind prejudice seems until now to have put obstacles in the way of more direct relations between the one and the other. Light and philanthropy will doubtless make justice and reason to triumph."

*Already has the agent of the Haytien government sent out six or seven hundred persons from Baltimore, Philadelphia and New York, in the short space of four months from the period of his arrival in the United States with funds for the purpose. And let us suppose that ships and provisions were in readiness for the transportation of 500,000 smart and healthy *slaves*, with the permission of their owners, from the southern states of this union.—Query—What length of time would it require to persuade that number to embark, admitting that whole families were allowed the "glorious" privilege? This is not an unfair question for it is well known that many such privileges would be granted.

the necessity of the measure. Perhaps I shall make a pretty strong appeal to the justice of our citizens, and also invite their attention to the critical situation of those in some particular sections of the country. The state of things demands that the truth shall be told; and it will not be my fault if the feelings of some persons shall be harrowed up upon the occasion.

BACKING OUT.

"What a falling off was here, my countrymen!"

A very eminent Lawyer, in Tennessee, lately volunteered his services to advocate a person who had been fined for abusing a free man of colour. He proposed to shew that coloured persons have no rights under the Constitution of the U. States, but that they are to be viewed only in the light of chattel property. An appeal was made by the defendant to a higher court, after the first decision, in the expectation that some irresistible arguments would be brought forward, and a grand display of learning and eloquence exhibited. The plaintiff, by his friends and counsel, being willing to aid the opposing attorney into public notice, engaged a reporter to take down notes of the trial, and of the speeches, pro and con, for publication, in this paper. Able counsel were employed, on the side of the plaintiff, to hold the aspiring barrister steady in his march to fame, and, the people in the vicinity of the place were all eye and ear when the suit was brought forward. It was thought to be the greatest stretch of presumption, for a man to set up such a doctrine, that has lately been recorded in the annals of judicial investigation. Many were surprised, some astonished, and a few were pleased, upon the occasion. The gentleman is considered an Ajax at the bar, and much was expected from him. Well, the trial came on; anxiety was on tiptoe; and what did he do?—Poor man! having discovered that the proceedings of the trial were to be published, his heart sunk within him, and no *speechifying* was done!!!

Such was the result of a case that was expected to have been ably argued, and in the progress of which it was hoped that

the American people would have been shown what the advocates of slavery can produce in justification of the inhuman practice. Such was the finale of an attempt to outlaw the people of colour, by a man who has frequently occupied an elevated station in the councils of his country. I forbear to mention his name, at present. The measure was, in itself, of the most glaringly absurd, and wickedly oppressive character. It shows what may be expected from those who encourage the toleration of slavery, even under the benighted rays of a republican sun.—It is an evidence of the perversity of a human heart, when custom blind & weary custom, sanctions its wild deviations from the line of rectitude. A great consolation, however, remains for the friends of freedom and justice. The march of mind is steady; and tho' a partial gloom yet pervades our moral and political hemisphere, we see the rays of light advancing. Those who have hitherto dwelt in darkness, and have received their maxims from Burke's midnight school, will find that ere they set reason at defiance, and outrage humanity, they had best calculate the odious of popular scorn. As in the case before us, when they advance towards their object, it will be found dangerous to venture too far, if their acts are to undergo the scrutiny of the public eye; and we may expect to see them shrink from the light, like the owls and the bats, and seek refuge again in their native shades.

TRUTH OF PRINCIPLE, IN ILLINOIS.

The friends of humanity and benevolence throughout the American Continent, have cause to rejoice at the overthrow of the slave fiction in the State of Illinois. The people have already decided that slavery, or involuntary servitude, *shall not be permitted within their borders.* This decision will give the death-blow to the hopes of those unprincipled wretches who direct to raise the standard of usurpation and despotism in the land where the goddess of liberty had been so recently enthroned by the bosom of her votaries, and

where the fiend of slavery had just been trampled under their feet. Let the blind and deluded creatures, who yet adhere to this worse than monarchical system of corruption, take warning—their hypocrisy and their despotic designs have been discovered. They have exhibited the “cloven foot” in open day; and Satan, transformed, no longer appears as an angel of light, nor is he revered as such;—but his doom is sealed. He is again sentenced to the “bottomless pit;” and his devotees shall find that the only reward of their exertions will be the scorn of Earth, and the malediction of Heaven!

A letter to the editor, from a gentleman, dated Edwards county, Illinois, August 11th, 1821, says:—“Our state is free by a majority of about 1,200 votes.”—Subsequent accounts, however, make the majority about 2,000. But after all, this cannot be viewed as a criterion to judge of the relative strength of the parties. About two months previous to the election, the advocates of slavery, finding themselves in the minority, had recourse to an expedient which was of essential service to them, and without which, they would have exhibited an humble minority indeed. They gave out that their object *was not* the introduction of slavery into that state; and by this means they prevailed upon many, who were zealously opposed to it, to vote for a Convention. But this finesse did not succeed to the extent they wished. The veil of gauze was too thin, and even too short, to hide the deformity of the monster from scrutinizing eyes, and it was prostrated in the dust. It is believed that if the question had been fairly stated, according to the known principles of the two contending parties, the majority against the introduction of slavery into that state would have been, at least, as five to one. Enough has transpired to show that the horrible system can never be admitted in that delightful country, while the people remain true to themselves. But notwithstanding this is the case, let them be on their guard. “The snake is scotch’d—but not killed.” It is a thousand-eyed argus that is ever watchful for its prey, and ever

ready to fang its victim, the moment a favorable opportunity may offer.

One thing may be calculated on, as certain. The late decision respecting slavery, in that section of country, will give a character to the emigration to it, that will destroy the hopes of the advocates of slavery there. A finer country cannot, perhaps, be found on this continent; and the laborious and the virtuous part of the American community will soon spread an industrious population over its surface, to the exclusion of the effeminate drones who riot and fatten upon the labour and sweat of oppressed humanity.

NEW EMANCIPATION SOCIETIES. It must be a source of peculiar gratification to the friends of universal freedom, in the United States, to observe the signs of the times, and to mark the progress of the great work of African emancipation in those sections of our country where the fetters yet gall the limbs, and the chains yet dangle from the necks, of hapless & miserable slaves. Much has been done, of late, by the humane and the philanthropic, to draw the public attention to this important subject, & we may safely indulge the hope that it has not been without its effect. The editor of this paper has received the most satisfactory assurances that the opponents of slavery are fast increasing in the south; that the voice of justice is beginning to be heard where erst the clanking of chains and the moans of the wretched dwelt upon the ear; and that the light of universal liberty is dawning where the gloomy veil of avarice recently ensnared the human mind, and the monster Oppression sat, unmolested, on his throne of guilt.

The reader will perceive, in the subsequent pages of this Number, that *six new Associations* have been recently formed in North-Carolina, all of which are expected to become branches of the Manumission Society of that state. This society was organized several years since, and was composed of a number of branches: but owing to some defect in their system of management, or, perhaps, to a want of activity and exertion among the

greater portion of its members, it has been in a languishing state for some time past, and, consequently, its influence was very limited.—Within a short period, however, a new constitution has been framed, which it is believed will be adopted by the society; and to use the language of one of its most active members, upon a late occasion, we may cheerfully entertain the hope that it is “about to take a new start.” It is understood that the new associations, in that state, are all formed in places where nothing of the kind was ever before attempted.

A letter to the editor from West Tennessee, mentions the formation of a society, very recently, at Columbia in that State. It is denominated the “Moral and Religious Society.” The writer observes, that it is uncertain whether it will become a branch of the Manumission Society of Tennessee or not.—Its object, however, is the abolition of slavery.

In many parts of the state of Virginia, the principle of universal emancipation is extending, and its advocates are embodying themselves and organizing associations for the special purpose of promulgating their sentiments and concentrating their operations. About a year since the incipient steps were taken towards forming a society for the abolition of slavery in Loudoun county, in that state. A letter to the editor, from one of the members, dated August 24, 1824, informs that it consists of about twenty persons. The writer adds, that at a meeting a short time previous to that date, a committee was appointed to draught a Constitution, for the government of the society. This, it is believed, is the first association of the kind that has ever appeared in Virginia; but it will, in all probability, soon be aided by a number of auxiliaries. In Dinwiddie & Grayson counties, something of the kind may be looked for shortly: and in the counties of Frederick, Rockingham, Shenandoah, Bedford, Washington, Lee, Ohio, &c. &c. the advocates of emancipation are numerous, and may be expected to aid in promoting the righteous and benevolent work.

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It may be repeated, that this must be gratifying to the advocates of genuine republicanism—to those who are truly opposed to tyranny, of whatever name, and under whatever guise it may appear. In Kentucky, there are five or six associations to promote the abolition of slavery; in Tennessee, twenty-one; in North-Carolina, eleven or twelve; in Virginia, one or two, and in Delaware, one; besides twenty or thirty in other sections of the country, where the cruel and unhallowed system has either been extinguished or where measures have been adopted for that purpose. Verily, the advocates of slavery had best look to it.—The sceptre is falling from the hands of “*republican*” monarchists; and the glory of rioting in splendor on the uncompensated labour of their ragged vassals, is departing from them! These associations, tho’ small in the beginning, will have a mighty effect in pulling down the works of oppression. Founded on the immutable principles of truth and justice, they *must succeed*; and the power of usurpation will be humbled before them.

GENERAL LA FAYETTE.—While the citizens of the United States are testifying their gratitude to General La Fayette for his services during the revolutionary contest, and are making great preparations to welcome him, as the guest of the nation, in all places where he may have occasion to pass, it will be pleasing to reflect that this extraordinary man—this distinguished, and consistent republican—is a member of one of our Manumission Societies. At the time of his late visit to New-York, he did not forget the descendants of the Africans among us, but evinced, by his conduct, a desire to know what is the present state and condition. Appearances there, were no doubt, gratifying to him; but alas! how changed will be the scene as he journeys to the South.

(Extract from a late New-York paper.)

‘Till he general, accompanied by the trustees, committee of the corporation, and a number of citizens, proceeded to the African free school in Mulberry street. He was here presented with the following ex-

tract from the minutes of the manumission society:

New York, 28th Aug. 1778.

At a meeting of the New York manumission society, it was, on motion, resolved, That the marquis De La Fayette, Grenville Sharpe, and Thomas Clarkson be notified by the president of this society, John Jay, that they have been unanimously elected honorary members of this institution.

Extract from the minutes.

JOHN MURRAY, jun. Secretary.

The annexed address was then delivered by a lad eleven years of age and excited the admiration of all present:

General La Fayette: In behalf of myself and my fellow school mates, may I be permitted to express our sincere and respectful gratitude to you for the condescension you have manifested this day, in visiting this institution, which is one of the noble specimens of New York philanthropy.

Here, sir, you behold hundreds of the poor children of Africa, sharing with those of a lighter hue in the blessings of education; and while it will be our pleasure to remember the great deeds you have done for America, it will be one delight also to cherish the memory of general La Fayette as a friend to African emancipation, and as a member of this institution.”

OMINOUS. Accounts from Brazil, represent that country as being in a very unsettled condition. All the northern Provinces were considered in a state of revolt, at the date of our last advices; tho’ it is said that the emperor has secured the confidence of the navy, and also of such part of the army as he has near him, consisting of about 7000 regular troops, MOSTLY BLACK. Brazil has hitherto been viewed as the very key-stone of the horrible arch, comprehending the slave-market in South America. A change from a regal to a popular form of government, would probably produce a very different state of things from the present in regard to the system of slavery and the slave trade throughout the western world. Should this extensive country establish a

government upon the basis of republican principles, it is more than likely that slavery will be totally abolished there.—To shew that there is reasonable ground for this supposition, let us take a glance at its population, &c.

A late writer, in Paris, estimates the population of Brazil at four millions of souls. It is divided as follows:—843,000 whites; 259,400 Indians; 426,000 free mulattoes; 159,500 free blacks; 1,930,000 slaves. Thus it will be seen that, leaving the Indians out of the question, the colored inhabitants, free & bond, amount to 2,515,500 persons; who, in case of a general revolution, might be expected to make a common cause, and join against the whites, consisting of but 843,000 in all. The result could not be considered as doubtful.—*They must follow the example of Mexico, and the new Republics of South America*—In fine, THEY MUST ABOLISH THE SYSTEM OF SLAVERY. Necessity will render this course the only practicable one; and expediency will, probably soon point it out to them. The genius of South American emancipation, the great BOLIVAR, will be near. His spirit will furnish a live coal for the altar of Brazillian freedom; and whithersoever that spirit is directed, the slavery of the African, as well as that of the American, vanishes, like the shadows of night at the approach of the orient beams of morning.

These are not the dreams of enthusiasm. We have already had a practical illustration of the prevailing sentiment, in Brazil, in favour of a general emancipation. A few years since, when the people made an effort to establish a representative government, the province of Pernambuco sent three delegates to their Constituent Assembly, one of whom was white, one a *mulattoe*, & the other *black*. Add to this circumstance the fact, that a great portion of the army in the employ of the present government, is composed of blacks, and we shall see that the descendants of Africans are becoming statesmen and warriors, among them. This speaks more than volumes of hypothetical reasoning would, upon the subject.

NEW WORK, ON SLAVERY.

The work proposed to be published by a Presbyterian Minister in Kentucky, noticed in this paper a few months since, is now in press at Vevay, Indiana. To those who have not seen the proposals, it will not be improper to observe, that the author is a man of talents and information, and treats upon the subject of slavery in a very general way. To use the language of his prospectus,—“The evils of slaveholding will be shewn forth, both from the law of nature and the volume of Divine revelation; as also the duty pointed out of all the free inhabitants of the United States, relative to the practice.”

The work is expected to contain 150 pages—price to subscribers, 50 cents.

Subscriptions received by the editor of the Genius of Universal Emancipation.

MANUMISSION SOCIETY OF N. CAROLINA.

Just as this Number was going to the Press, I received the proceedings of the General Association of the Manumission Society of North Carolina, at its meeting on the 27th ult. They shall be attended to next month. My thanks are due to the Society, for its recommendation of this work to the notice of its different branches.

Extract of a letter to the editor, from Geo. Flower, of Illinois, dated Albion, July 23, 1824.

DEAR SIR,—I presume that I am to thank you for a number of the “Genius of Universal Emancipation,” sent me by mail, which I received at the same time with a letter from President Boyer, and one from two coloured men who formerly lived in my neighbourhood, and who have been settled in Hayti about one year.

This last mentioned letter I now send you for publication. It may be a cheering ray of light to some poor doubting soul who knows not where to look for an asylum of liberty. The history of the authors of the letter is briefly this: In the spring of 1823, I induced about twenty free people of colour to leave this neighbourhood, for Hayti: having previously

gained for them all the requisite information. They arrived safely at Port au Prince, in the summer of the same year, without any material accident, excepting an outrageous imprisonment, that they received from the Mayor of New-Orleans, while in their regular and peaceable progress from our country to another. I received letters of thanks from these poor people immediately after their arrival; but I consider this letter, after a years experience of the country, of much more importance to those who may wish to make Hayti their future residence.

—
 "PORT-AU-PRINCE, 28th June, 1824.

Mr. George Flower,

DEAR SIR—We have received your kind favour of the 28th February, and are much obliged for the information therein contained. We are getting more and more satisfied with this country, and at present have more favorable prospects of doing well than we have heretofore had. Should any of our friends and acquaintances have a desire to come this way, on the same terms we are on, that is, working on equal shares, we would advise their coming. We are, at present, all in good health. This is a free country, we find it so: Our rights are the same as every and any man in this Republic. We are protected in all our rights, and exempted from military duty for one year after our arrival, and after that period the service is very trifling. Should our friends or any of our countrymen, conclude to emigrate to this country, they may rest assured that they will enjoy the same liberty and rights, under President Boyer, as the Americans do under the government of President Monroe.

We have frequent visits from our excellent President. He is delighted to see us doing well, and his unremitting attention is always exerted to make our situation both comfortable and pleasant. We wish particularly that you would have the goodness to show this letter to Mr. William McIntosh, the brother and sister of Arthur J. Jones, and to all inquiring

friends who may wish to emigrate to this land of liberty.

ARTHUR J. JONES,
 GEORGE JANN,
For all our Company.

P. S. You can tell those who say we are slaves, to read the above letter, and they must be satisfied that we are as free as air."

"REVIVALS" IN N. CAROLINA.

[The proceedings of the several meetings in North Carolina, as stated below, were communicated for publication in this paper. I need not remark that it will, at any time, give me the greatest pleasure to record the transactions of such associations. As this work circulates in nearly every section of the United States, it will be a very proper channel of communication, or medium of correspondence, between the friends of universal emancipation in different places; and they are solicited to forward to the editor, as they may have occasion, whatever they may think interesting to the public, for insertion.—*Ed. G. U. Emancipation.*]

—
 At a meeting of sundry citizens of Surry county, North Carolina, friendly to the abolition of slavery, at the house of Nathan Beales, Sen. on the 21st day of the 8th month (August,) 1824. The object of the meeting having been stated, Jacob Beales was called to the chair, and Henry L. Burcham appointed Secretary.

On motion, it was resolved, that it is expedient to form a society in this neighbourhood, to aid in promoting the abolition of slavery, which, to the shame of republicans, is yet tolerated in the United States.

It was, also, resolved, that the persons who subscribe to the resolutions and proceedings of this meeting, together with others, who may hereafter become members, shall constitute a society for the purpose aforesaid.

A committee was then appointed, con-

sisting of the following persons, viz.—William Marshall and Nathan Beales, Jr. to draught articles of association, for the government of this society, and to report the same at the next meeting.

Nathan Beales, Sen. and Jacob Beales, were appointed a committee to correspond with other similar associations, in this state, on the subject of organizing an annual convention, to be composed of delegates from each of them, in order to unite their operations for the attainment of the important object which they severally have in view; and they were directed to report the result of their correspondence at a future meeting of this association.

The meeting then adjourned to convene again, at this place, on the first 7th day (Saturday) in the 9th month (September) next, at one o'clock, P. M.

JACOB BEALES, *Chairman.*

HENRY L. BURCHAM, *Secretary.*

Nathan Beales, Sen. William Marshall,
Nathan Beales, Jr.

At a numerous and respectable meeting of the citizens of North Carolina, convened at Deep Creek Meeting House, Surry county, on the 23d day of the 8th month (August) 1824—Joseph Carter was chosen as Chairman, and Luke Wiles, Jr. was appointed Secretary.

The object of the meeting having been stated to be the consideration of the propriety of forming a society to promote the abolition of slavery; after a free interchange of opinions upon the subject, and a statement of the movements of the advocates of African emancipation in other sections of the country, it was

Resolved, that it is expedient to organize a society in this part of the country, to encourage and promote the gradual emancipation of slaves, to the end that slavery may in time be completely extinguished in this state; and that this meeting proceed forthwith to organize a society for the purpose of aiding in effecting that object.

On motion, it was ordered that a committee consisting of three persons be appointed to draught articles of association, to be reported at the next meeting; and William Bond, William Dobbins and Jo-

seph Davis, were accordingly chosen, as a committee for that purpose.

The following persons, viz. William Davis, Thomas Lundy and John Dobbins, were also appointed a committee to correspond with other similar societies in this state, respecting the means of uniting their labours in the cause of freedom and benevolence, with directions to report at a future meeting.

Jacob Dobbins, William Dobbins and Luke Wiles, Jr. were then appointed to draught an address to the public, on the subject embraced by this society, and report the same at the next meeting.

The meeting then adjourned, to convene again at the house of Joseph Davis, in this county, on the 31st day of the present month, at one o'clock, in the afternoon of said day.

JOSEPH CARTER, *Chairman.*

LUKE WILES, Jr. *Secretary.*

Thomas Lundy,	Zachery Reece,
William Davis,	William Caudle,
John Dobbins,	Thomas Vestal, Jr.
William Bond,	Joseph Davis,
Thomas Vestal, Sen.	Ezra Davis,
Thomas Daniel,	Harrison Daniel,
William Dobbins,	Eli Mills,
Jacob Dobbins,	Thomas Dobbins,
Thomas Davis,	John Vestal.

At a meeting of a number of the inhabitants of North Carolina, in the neighbourhood of Hopewell, on the 1st day of the 9th month (September) 1824—Jonathan Hadley officiated as Chairman, and William Hill as Secretary.

The business of the meeting was opened by a short address from one of the members, when it was resolved, that, considering the vast increase in the slave population of the United States, and viewing the injustice and the iniquity of the system of slavery, as well as its dangerous tendency, it is proper and expedient to form societies in different parts of the country, to promote its entire abolition.

On motion, it was ordered, that a committee be appointed, from among the persons present, to draught a plan of association for the purpose aforesaid, and to report the result of their deliberations at the time to which this meeting will ad-

Fiat Justitia Ruat Cælum.

jour; and Henry Jenkins, and Alfred Hadley were appointed accordingly.

William Hall and Elihu Pickett, were then appointed to draw up an address to the public to be presented for consideration at the next meeting.

On motion, the meeting then adjourned, to convene again at Hopewell Meeting House, on the day of this month at 3 o'clock, P. M.

JONATHAN HADLEY, Chairman.

WM. HALL, Secretary.

Elihu Pickett, Alfred Hadley,
David Hadley, Henry Jenkins.

At a numerous meeting of the friends of Universal Emancipation, held at Cane Creek Meeting House, on the second day of the ninth month 1824—Peter Stout was appointed Chairman, and Jesse Hinshaw, Secretary.

After the object of the meeting had been stated, it was unanimously resolved, that it is expedient to proceed, at this time, to the formation of a society in this place, for the encouragement of a gradual emancipation of the slaves, and the consequent extinction of the cruelties and injustice of slavery, in this state.

Ordered, that a committee of three persons be appointed to draught articles of association or the government of such a society, and report the same at a future meeting—and Solomon Allen, Jeremiah Pickett, Junr. and William Thompson, were accordingly chosen for that purpose.

Hugh Woody, John Atkinson and Jesse Dixon, were appointed a committee to draught an address to the public, and directed to report at the time to which this meeting will adjourn.

Agreed that those who sign the proceedings of this meeting, together with those who may hereafter become members in the manner to be prescribed, shall constitute a society for the purpose above mentioned.

The meeting then adjourned, to convene again at this place, on the 4th day before the fourth second day in the pre-

sent month, at one o'clock P. M.

PETER STOUT, Chairman.

JESSE HINSHAW, Secretary.

William Thompson,	Solomon Allen,
Hugh Woody,	Jer. Pickett, Jr.
John Atkinson,	William Moffitt,
Jesse Dixon,	Thomas Whinnery,
Benjamin Dixon,	John Pike, Jr.
Joshua Chamness,	Thomas Stout,
John Allen, Sen.	Joseph Dixon,
Benjamin Pickett,	William Hornaday,
John Pickett,	William Allen.
William Weisner,	

At a meeting of sundry citizens of Orange County, North Carolina, at the house of John Newlin, on the 4th day of September 1824. The object of the meeting having been stated, Captain Alexander Morphis was called to the chair, and James Woody appointed Secretary.

The meeting proceeded to consider the propriety of organizing a society in this neighbourhood, to act in conjunction with other similar associations in this state, to promote the abolition of slavery.

After a free consultation upon the subject, it was moved and carried that this meeting do now proceed to the organization of such an association; and the following gentlemen, viz. John Newlin, Sen. and James Jones were chosen a committee to draw up rules and regulations, with directions to report at an adjourned meeting, the time for which shall be agreed upon, previous to the rise of this meeting.

Captain Alexander Morphis, James Woody & John Woody were appointed to draught an address to the public respecting the object of this society, to report also at the next meeting.

John Newlin Sen. and James Woody, were appointed delegates to represent this association in the General Association of the Manumission Society of North Carolina, at its next session, to be held at Deep River Meeting House, Guilford County, on the fourth Monday in the present month.

Agreed, that the meeting now adjourn, to convene again at the Western School

House, in this county, on the third Saturday in October next, at one o'clock, P. M.

ALEXANDER MORPHIS, *Chairman.*

JAMES WOODY, *Secretary.*

William Carter, James Jones,
John Rightsal, John Woody,
John Bingham, John Newlin, Sen.
Jonathan Zachery, Wm. Glenn,
Enoch Carter, John Newlin, Jr.

At a meeting of a number of the citizens of the town of Hillsborough, North Carolina, convened at the Court House on the 6th day of September, 1824. The object of the meeting having been stated in an address, by one of the persons present, the Rev. Willis Reeves was requested to take the chair, and Joseph H. Bland was chosen Secretary.

On motion, the following resolutions were then adopted.

Resolved, That considering the deplorable situation of a great portion of our beloved country, on account of the existence of Negro Slavery among us; and viewing with pleasure the laudable exertions making in many places for the final extinction of that great evil, it is expedient and proper to form a society in this place, to aid our brethren in other parts of the country in effecting their praise-worthy undertaking.

Resolved. That the persons who subscribe to the resolutions and proceedings of this meeting, with those who may hereafter become members, shall constitute an association for the above purpose.

It was then ordered that a committee be appointed to draught rules and regulations for this association; and William Pickett and Thomas Thompson were chosen. They were also directed to report at the next meeting.

The Rev. Willis Reeves and William Pickett were appointed to prepare an appropriate address to the public, to be laid before the next meeting for its concurrence.

Enoch Thompson was then elected a delegate to represent this society in the next meeting of the General Association

of the Manumission Society of North Carolina, to be holden at Deep River Meeting House, Guilford County, on the fourth Monday in this month.

The meeting was then adjourned to convene again at this place, on the third Monday in the present month, at eleven o'clock, A. M.

WILLIS REEVES, *Chairman.*

JOSEPH H. BLAND, *Secretary.*

Enoch Thompson, William Pickett,
James Phillips, Thomas Thompson.

[In copying the following, I disclaim the idea of engaging in the electioneering contest for the Presidency. "*Measures and not men*" is a favourite motto of mine. But I cannot withhold the article from my readers, as it contains a piece of very important intelligence.

Ed. G. U. Eman.]

From the New York American.

MR. ADAMS, AND SLAVEHOLDING.

An opponent of Mr. Adams has, in one of the Ohio papers, brought the following charge against him, viz:

"Mr. Adams has voluntarily resided for seven years in a slave state, and at this moment is a slaveholder."

The fact of his residence in the District of Columbia, since he has filled the office which he now holds with so much credit to the country, is undeniable — That slavery exists in that District is, unfortunately, true; but it is *not* true, that Mr. Adams now does, or ever did, own any human being as property, or ever was a slaveholder in any sense of the term. As this subject, however, has been forced upon the public attention, by the indiscretion of Mr. Adams's opponents, it is due to the people of this state and to the highminded people of the south, who regard slavery as an evil, to state, that during the last session of Congress, a slave, belonging to Mr. Crawford, was soliciting subscriptions from inhabitants and strangers for the purpose of purchasing from the master the right to "*go out of bondage.*" The owner was willing to emancipate his slave, not be-

Fit Julia Beat Calum.

cause the slave was fitted for freedom; but because strangers were willing to pay the price of his freedom. We hope, that if Mr. Crawford has any more slaves, whom he intends to emancipate, by subscription, that he will carry his benevolent intentions into effect, before the 4th of next March; for if he should ever be elected President (which is not very probable,) we should be mortified to see or to hear of the slaves of the President of this nation of freemen, soliciting from members of Congress and Foreign Ministers the price of their freedom.

ONE WHO KNOWS.

The period fixed by law for the termination of Slavery in the state of New-York, is the fourth of July, 1827. According to the census of 1820, there are 20,279 free persons of colour and 10,092 slaves in that state.

Black List.

*"Quid non mortalia pectora cogis
Auri sacra fames?"*

A person, who resides in one of our sister states, sold a black woman and her mulatto child, not long since, to a negro trader. The woman knew nothing of the sale until she and the child were taken possession of by the purchaser. She was, it appears, a female of spirit, and as she was now out of the hands of her former master, & must go, she knew not whither, she took occasion to vent her indignant feelings in language that shewed, at once, the courage of the Roman matron, as it respected herself, and the heartless villainy of a detestable——when applied to him. Walking towards him, with her child in her arms, she interrogated him as follows:—"Well, sir, I am sold, am I?" Yes, was the reply. She continued: "This gentleman, I suppose then, is my master." He answered in the affirmative. "Well now," she proceeded, "I will tell you to your face, that you are one of the most wicked, unmanly, cold hearted creatures that I ever knew or heard of. Here, sir, is your own child—YOUR OWN FLESH AND BLOOD—WHICH,

TOGETHER WITH ITS MOTHER, YOU HAVE SOLD FOR MONEY!! —Look at it, sir. Your features are in its face—your blood runs in its veins—and yet, you've sold it! This is not all.—You compelled me to submit, base wretch that you are, and now care not what becomes either of me or your child:—but away! I can no longer bear your sight." Where is the man, and, especially, the woman, but most spurn, with indignation, the villain that is guilty of such outrageous conduct as this? But ah! could the curtain of night be frequently drawn up at an early hour, what a mass of guilt would it unfold! The story of the above mentioned woman and her child is true in all its particulars. I have it from a source that entitles it to the fullest credit. It would be the story of hundreds, (I might, probably, say thousands,) if they dare speak out.

Americans! How long shall our country be disgraced by the outrages against decency and humanity, to which the horrible system of Slavery continually gives birth? Reason and reflect, I beseech you, upon these things. We have now an opportunity to commence a system of operations, which may eventually rid the nation of those evils.—Shall we not embrace it, ere the golden moment passes, and shall be lost to us forever?

KINXAPING.—Stephen Dutton, a coloured man, residing in Wilmington, Del. advertises his little grand-daughter, Eliza Boyce, who is supposed to have been sold or kidnapped, and carried to some southern market. He earnestly entreats the humane aid of all southern towns, to observe the droves of slaves that are carried through the country, and if possible, to discover her. She is about ten years of age.

From a late newspaper, I have selected the following article. What folly—what madness does it exhibit in us, to rely upon the means that have hitherto been employed to put down the "slave trade." Methinks I hear it asked: "What then

shall be done?" DESTROY THE MARKET FOR SLAVES.*

"TRAFFICK IN SLAVES.—The following is a recent letter from Gaudaloupe, of the authenticity of which we are assured, furnishes proof of the enormous cruelties still exercised towards the wretched Africans. Ships of war are constantly cruising against the slave dealers, but they regard it as nothing, and can always manage to arrive at port: indeed, it may almost be said that the cruisers protect them:

"The schooner *La Louise*, Capt. Armand, arrived at L'Anse a la Barque, Gaudaloupe, early in the month of April, 1824, with a cargo of 260 negroes, the remainder of a purchase of 275, which she brought out with her. The vessel not being found to be sufficiently capacious to contain so large a number, the *surplus* were thrown alive into the sea by the captain." Nature still shudders at this atrocity."

Was this act of cold-blooded cruelty ever surpassed?—and what a tale is here told, respecting the *efficacy* of the "Abolition" laws! Where are the members of our "Abolition Societies?"—Where are the humane and pious Quakers?—Sitting, all, with arms folded yet?—Attention! attention!—"Destroy the slave market!"

CIRCULAR.

Port au Prince, 24th December, 1823.
Jean Pierre Boyer, President of Hayti,
to the Commandants of the Districts.

Desirous to increase in the country the number of agriculturalists, and thus augment its population, I have decided, my dear Generals, that emigrants of colour to Hayti, who may wish to establish themselves in the mountains or vallies to cultivate with their own hands the public lands, shall be authorized to cultivate the same for their own profit. These lands, after the payment of taxes, established by

*In one of our daily papers, a short time since, I observed the following article.—It is precisely as applicable to the slave trade, as to any other species of "piracy."

From the Morning Chronicle.

PIRACY.—From all quarters we receive accumulating evidence of what we have often asserted, and what must, indeed, be true on its very face, that the MARKET afforded to the pirates by the merchants and others, of Cuba, is the root of the evil; the root is in the *soil*, on the shore; will our government never take this hint, and act upon it

the authority of the place, shall be ceded in fee simple, to those who open them and enhance their value, dividing them into suitable plantations for the produce of coffee and other productions, which may yield a revenue to the state. You are therefore charged, so far as your authority extends, to settle the people of colour who may arrive, or who may wish to disembark and establish themselves in the district which you command; and take care to send me a list of the names of all such persons, and a description of the land given them.

It is understood that this measure is not to change that prescribed by my circular of the second of December 1822, in favour of the persons who, anterior to the first of last January, should be established without title, upon the state lands.

[The article below, from a late N. York paper, shews that the people of England are still pressing forward in the just & sacred work of West India Emancipation. What a burning shame it is, to us, that the subjects of a king are thus in advance of our good "republican" people. *We have no "Abolition Society" at Washington!*—Shame! I say, again. Would it not be well to invite the Duke of Gloucester hither, to set a pattern of justice to Bushrod Washington, Henry Clay, John Randolph, and some others, among our great men?—eh! G. U. Eman.]

(Extract.)

The annual meeting of the Society for mitigating and gradually abolishing the state of Slavery, in the British Dominions, was held at the Free Masons' Tavern, in London, in July; His Royal Highness the Duke of Gloucester, in the chair. —The Duke was accompanied into the Hall by Mr. Wilberforce and four other Members of Parliament. "Amongst the distinguished persons, says the London Times, who accompanied his Royal Highness, Mr. John Randolph, the celebrated Member of the North American Congress, was particularly conspicuous."—Seven hundred persons were estimated to have been present, "full one half of whom were ladies, elegantly dressed, including a great proportion of the fair members of the Society of Friends."—Mr. R. does not appear to have addressed the meeting.

MUSSES' BOWER.

*Immense, placed for the rights of mankind—
Of the boundless, as well as the free.
Unshackled the fetters of body and mind,
'neath the shade of your "Liberty Tree."*

FOR THE GENIUS OF UNIVERSAL EMANCIPATION.

To the Editor. The enclosed was written after a perusal of President Bower's letter to the Rev. L. D. Dewey, proposing to receive the coloured people of the United States as citizens of Hayti. If you may think it worthy a place in your paper, you have permission to insert it.

REPUBLIC OF HAYTI.

Near the Mexican gulph, in the white foamy sea,
Lo! the "Queen of the Antilles" appears.
Here, centuries since, royl'd the wild Caribbees;
And the Coral Mount, rising majestically,
Saw the favourite of Neptune in tears.

Then the goddess of Fortune, approaching her son,
With a heavenly smile in her face,
Caressed him, and showing the deed he had done,
Made his heart to rejoice, as a world he had won
For the poor and oppress'd of his race.

But the spirit of avarice, unfetter'd, took wing,
When Columbia her treasures display'd;
And Africa's sons felt the scorpion sting,
For "pirates" enslav'd them; and hither they bring
The fruits of their murderous "trade."

Long the islands of green have been sorely oppress'd;
But Hispaniola, we see
Again in the robes of sweet liberty dress'd
Like a brilliant orb, to illumine the rest,
Thus hail her, the *Isle of the Free*.

Now hear ye the sound of her seraphic voice,
And see you her virtuous banner unfurl'd—
The African exile will, henceforth, rejoice,
For the "Queen of the Antilles" has made him her choice,
And to him, she's the pride of the world.

EDWIN.

Bellmore, October 1st, 1821.

"By this figurative expression, it is intended to convey a fair idea of the great anxiety and the increasing fears of Columbus, just before his grand discovery of the "western world." It is said that in Hispaniola, or Hayti, the European made their first settlement, in the vicinity of this Continent.

From a Well-entitled Hymn for Monthly Concerts.

AFRICA.

Shall blest benevolence extend
Her all-reign from sea to sea;
And not one gleam of pity bend
Deserted Africa, on thee?
Shall mercy's ardent heralds haste
O'er all the earth, with zeal benign,
Dare baleful climate and burning waste,
Yet coldly turn their course from thine?
Did nature bid the torrid skies
Glare fiercely o'er thy desert glades;
In heathen gloom bight thine eyes,
And cloud thy brow with ebony shades—
And must thy brother's haired find
A doom that nature never gave—
A curse that nature ne'er designed,
The fetter, and the name of Slave?

Haste, lift from Africa's wrongs the veil,
Ere the eternal Judge arise,
He, who attends the prisoner's wail.
And counts the tears from misery's eyes.
Oh! ere the flaming skies reveal
That frown which none can meet & live,
Teach her before the throne to kneel,
And like her Saviour, pray—*forgive!*

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake! for all the gold
That snows, bought and sold, have ever earned."
Cowper.

TO THE PATRONS OF THIS PAPER.

I am sorry to say that a delay, which I could not possibly have anticipated, has occurred in the printing of the supplementary Number, as well as the title page & index, to the third volume. Before I left Tennessee, to establish this work in Baltimore, the matter for the supplement was chiefly in type, and was expected to have been printed very shortly after my departure.—But a letter from the printer, received since my arrival in Baltimore, informs that a disappointment in procuring paper, at the time it was expected, had prevented his issuing it, but he would, doubtless, have it done shortly after that period. I very much regret the delay which has thus taken place; for, independantly of the vexation which anything of the kind must ordinarily occasion among the patrons of the work, they have a still greater cause of complaint in being deprived for a time, of the important information that was intended for them, respecting the proceedings of those concerned in promoting the emigration to Hayti, or, otherwise, were compelled to seek it elsewhere: but it has been entirely out of my power to prevent it, and there is not the least doubt that it was the result of untoward circumstances that could not be controuled.

EDITOR.

CORRESPONDENTS,

Are informed that they shall be attended to in the succeeding Numbers. Many communications are on hand, which have been postponed to make room for other important articles. Among others, "*A Tennessean*" has a charm to, and shall receive, an early and respectful notice.

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